THE

Covenant and Catechiſm

OF THE

CHURCH

OF

CHRIST,

Meeting at

Horſly-Down in *Southwark.*

Pſalm CII. xviij.

This ſhall be written for the Generation to come: And the People that ſhall be created, ſhall praiſe the Lord.

1 Tim. III. xiv, xv.

xiv. *Theſe things write I unto thee------*

xv. *---------that thou mayſt know how thou oughteſt to behave thy ſelf in the Houſe of God, which is the Church of the living God, the Pillar and Ground of the Truth.*

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Unto the Church *in God our Father, and the Lord Jeſus Chriſt, over whom the Holy Spirit hath made me* Overſeer:

Grace be unto you, and Peace from Him *who is, and who was, and who is to come, and from the* Seven Spirits *which are before his Throne, and from* Jeſus Chriſt, *who is the faithful Witneſs, and the firſt begotten of the dead, and the Prince of the Kings of the Earth; Unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us Kings and Prieſts unto God and his Father, To* Him *be Glory and Dominion for ever and ever,* Amen.

BLeſſed be the God and Father of our Lord Jeſus Chriſt, who according to his abundant Mercy, hath begotten us again to a lively hope, by the Reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reſerv'd in Heaven for us, who are kept by the Power of God thro' faith unto Salvation, ready to be reveal'd in this laſt time, wherein we ſhould greatly rejoice tho' now for a ſeaſon (becauſe there is need for it) we are in heavineſs thro' ma-

nifold temptations, that the trial of our faith being much more precious than of Gold that periſheth, tho' it be tried with fire may be found unto Praiſe, and Honour, and Glory at the appearing of Jeſus Chriſt, whom having not ſeen we love, in whom tho' now we ſee him not, yet believing, we rejoice with joy unſpeakable, and full of Glory: And truly, beloved, we have the greateſt cauſe to rejoice, for that the Lord hath mercifully ſnatcht us as Brands out of the Fire, and hath taken away our filthy garments, and clothed us with change of raiment, even with the garments of his ſalvation, and with the Robe of his Righteouſneſs, which he caſt over us when we were in our blood, and ſaid unto us *Live*; yea, when we were in our Blood he ſaid unto us *Live*, and he entred into a *Covenant* with us, whereby we that were no People became a People, and proſper'd into a Spiritual Kingdom, form'd by Himſelf to ſhew forth his Praiſes; this is the Lord's doing, and 'tis marvellous in our eyes: In all the Trials of our Faith we ſhould therefore magnifie the Lord with our *Spirit*, and in our *Life*, as remembring his Mercies of old unto us, both unto *You* and *Me*; which to the Praiſe of his Grace I would briefly rehearſe. And

Iſt. Let me [as the chiefeſt of Sinners] ſpeak of his Grace unto *Me*, for which

which I can't but always from my Soul thank Jeſus Chriſt our Lord, who had Compaſſion on me, who in times paſt have been fooliſh, diſobedient, deceiv'd, ſerving divers luſts and pleaſures, living in malice and envy, hateful *to*, and hateing *of* the People of God, 'till that the Kindneſs and Love of God our Saviour towards Man appear'd, not by works of Righteouſneſs that I had done, but according to his Mercy he ſav'd me, by the waſhing of Regeneration, and the renewing of the Holy Spirit, which he ſhed on me moſt graciouſly through Jeſus Chriſt my Saviour, that being juſtified by his Grace, I ſhould be made an Heir according to the hope of Eternal Life, which God that cannot lie promis'd before the World began, but hath now *applied* and made manifeſt to my Soul, thro' Faith which is in Chriſt Jeſus: And not only did it pleaſe God our Saviour to reveal himſelf *in* me for my *own* Salvation, but in the riches of his Mercy he committed *to* my truſt the glorious Goſpel of his Grace, whereof I was made a Miniſter not *of* Men, nor *by* Man, but according to the gift of the Grace of God given unto me, by the effectual working of his power; unto me who am leſs than the leaſt of all Saints was this Grace given, that I ſhould preach the unſearchable riches of Chriſt, and be the Miniſter of Jeſus Chriſt, miniſtring the Goſpel unto *You*, whom God hath begotten unto a

lively hope thro' the Diſpenſation of the Goſpel of his Grace by me, the feebleſt of all his faithful Flock; whom yet the Lord hath not left to confer with Fleſh and Blood, or to corrupt his pure Word, but as of ſincerity, as of God, in the ſight of God, ſo hath he inabled me to ſpeak his Truth, therefore however I have been carried thro' *Honour* and *Diſhonour*, thro' *evil report* and *good report*, ſeeing I have this Miniſtry, as I have receiv'd Mercy I faint not; but renouncing the hidden things of diſhoneſty, not walking in craftineſs, nor handling the Word of God deceitfully, by Manifeſtation of the Truth I commend my ſelf to every Man's Conſcience in the ſight of God: And I doubt not, but the Conſciences of many Revilers and Reproachers, which being now cut to the quick by the Word, would brand me (as their *Fathers* of old did my *Lord* and *Maſter*) for a *Deceiver*, will then find me *true*, and acquit me, when all things ſhall be naked and open to *all*, as now they are to the eyes of *him* with whom we have to do! Truly Brethren, my perils (as you well know) have been various, principally from *Phariſaical Profeſſors*, falſe *Brethren*, and vile *Apoſtates*, *all* which Archers (even in the Places of drawing the Waters of the Goſpel) with hatred have bent their Tongues like their Bows for Lies, ſhooting at me grievous words of falſhood, yet hath the Bow of *Joſeph* abode in

Judg. 5. 11.

*Gen.*49.23,24

in ſtrength, and the Arms of my Hands have been made ſtrong by the hands of the mighty God of *Jacob*, from whom having obtained help, I continue among you to this day, witneſſing to ſmall and great, and ſaying *none other* things than thoſe which are contain'd in the Scriptures of Truth; I have therefore whereof I may glory thro' Jeſus Chriſt, in thoſe things which pertain to God, in that by me he hath wrought to make you obedient by Word and Deed; and glad I am in this Service among you to ſpend, and be ſpent for him, who in the riches of his Grace hath ſav'd me from the loweſt Hell; therefore beloved Brethren, Bleſs God with me, for his Grace unto *me*, and forget not I intreat you,

IIdly To adore him for his exceeding Grace communicated unto *your ſelves* by the Miniſtration of ſo worthleſs a Creature: You may remember, Brethren, the time when ye were poor Out-caſts, and ready to periſh, when you did not believe, and had not obtained Grace, when ye were dead in treſpaſſes and ſins, until ye heard the ſound of the Goſpel Trumpet, and were made by the Spirit of Life entring into you to live, and to ſtand upon your feet: The review of theſe things muſt be ſweet both to *you* and *me*; for if you had ten thouſand Inſtructors, yet I hope I ſhall not

boaſt of things without our Meaſure, or ſtretch my ſelf beyond my Meaſure, when I ſay you have not many Fathers, for in Chriſt Jeſus I have begotten you to him thro' the Goſpel; and for this Cauſe I thank my God for you, Beloved of the Lord, becauſe when ye receiv'd the Word of God which you heard by me, ye receiv'd it not as the Word of Men, but as it is in truth, the Word of God, which worketh effectually in you that believe; for the Goſpel came not to you in Word only, but in Power, and in the Holy Spirit, and in much Aſſurance, and ye became followers of the Lord, having receiv'd the Word with much affliction, yet with Joy of the Holy Spirit; For your ſelves, Brethren, remember my Entrance unto you, that it was not in vain, but after ye heard the Word of Life, ye turn'd to God from Idols, to ſerve the Living and True God, and to wait for his Son from Heaven, whom he rais'd from the dead, even *Jeſus*, who delivereth us from the Wrath to come: Indeed I came not to you with Excellency of Speech, or Wiſdom, declaring unto you the Teſtimony of God, for I determin'd not to know any thing among you ſave Jeſus Chriſt, and him crucify'd! and therefore, that your Faith might not ſtand in the Wiſdom of *Men*, but in the Power of *God*, my preaching to you was not with enticing words of Mans Wiſdom, nor mixt with *Philoſophy*,

phy, vain deceit, or oppoſitions of *Science*, falſly ſo called, which ſome profeſſing, have erred concerning the Faith; but being bold to declare the Goſpel of Chriſt unto you, ye receiv'd it with all readineſs of Mind, and the Lord opened unto us a great and effectual Door, tho' there have been many Adverſaries that ſhamefully intreated us, of our own Countrymen both *prophane* and *profeſſing*; Both *Watchmen* and *others*, who have ſmitten us, and would take away from us our *Vail*, or Badge of Subjection to Chriſt; yea, even of thoſe who ſhould have been our greateſt comforts, there wanted not ſuch that would have forbad *me* to preach to you, and who have caus'd the Goſpel of God to be preacht with much Contention; theſe Wolves creeping in among us unawares in Sheeps clothing, being made known by God, and caſt forth as abominable Branches among the workers of iniquity, according to the Judgment written, have exercis'd our Faith and Patience; for having their Conſciences ſear'd as with a hot iron, and their Tongues ſet on Fire of Hell, they have ſpoken lies in hypocriſie, and carried Tales to ſhed (if it were poſſible) our very blood; but Thanks be to God, who *triumpheth* us always in Chriſt, tho' to thoſe that have caſt off the Faith, the Goſpel hath been moſt manifeſtly a ſavour of death unto death, yet unto you it hath been a ſavour of life unto life; and

Omnis Apoſtata eſt oſor ſuæ Sectæ.

Θριαμβεύοντι.

and your ſelves well know that my Exhortation hath not been of deceit, nor of uncleanneſs, nor in guile, but as I was allow'd of God to be put in truſt with the Goſpel, even ſo ſpeak I, not as pleaſing Men, but God who trieth our hearts; for neither at any time uſed I flattering Words (as ye know) nor a Cloak of Covetouſneſs, God is witneſs, nor of Man ſought I Glory, or Epiſtles Commendatory, neither of you, nor yet of others,, for ye are mine Epiſtle written in mine heart, and read of all Men, of whom I am moſt affectionately deſirous, being willing to impart unto you, not only the Goſpel of God, but even my own Soul, becauſe you are dear to me, for *One* is our Maſter, even Chriſt, and we are *all* Brethren; therefore have I not withheld any Truth from you at any time in unrighteouſneſs, but as the Lord hath revealed his Will unto me *in ſecret* from his written Word by his Spirit, I have proclaim'd his whole Councel to you *on the houſe-top*, keeping back nothing from you that might be profitable to you, or any means of increaſing your underſtanding in the things of God; and ſo far have I been (thro' Grace) from affecting the common and lofty Title of *Rabbi*, *Rabbi*, among you, that it hath been my earneſt ſtudy, that you might all arrive to ſuch a knowledge of the Truth as it is in Jeſus, that if 'twere the Will of God, ye might become *teachers*

of

of others, at leaſt able to admoniſh *one another*; I cannot but think that every faithful Servant of Jeſus Chriſt, covets (with *Moſes* the Man of God) that *all* the Lord's People might be Prophets; and to this end, Brethren, I have induſtriouſly laboured to acquaint you with *every* Truth of God, as it hath been made known to me; and now, tho' you know it, and be eſtabliſhed in the preſent Truth, yet I think it meet as long as I am in this Tabernacle, to ſtir you up by putting you in remembrance, knowing that ſhortly I muſt put off this my Tabernacle; therefore, that you may be inabled after my Deceaſe, to have always in remembrance the things that you have been inſtructed in from Gods Word, I have cauſed to be Printed in your ſight, for you and your Generations to come, both the *Covenant* of God, by which we are all bound to him for ever; And the *Catechiſm*, or form of ſound words, for our inſtruction in the *Faith* and *Order* of the Goſpel. *Pſal.* 102. 18.

Firſt. As to the *Holy Covenant*, herewith Printed, I ſhall now ſay but little; for that *much* hath been already made known to you from Holy Scripture, and more is deſign'd (according to your joint requeſt) to be laid before you, concerning it, in the Lord's due time; at preſent only I ſhall briefly explain the *Nature*, *Equity* and *Obligation* of this Covenant.

(1.) As

(1.) As to *the Nature of this Covenant*; Tis not as many (thro' weakneſs, or wickedneſs) would ſuggeſt, a *Covenant of Salvation*, by obeying which we expect Heaven; thanks be to God, we have not ſo learn'd Chriſt as to ſet up any works of our own, before, or after Faith, in the room of our Lord Jeſus Chriſt, who himſelf is the Covenant of Salvation to us, and by whoſe blood (the blood of the Everlaſting Covenant) comes in all our Hope and Expectation of Life: But this is *a Covenant of Converſation*, or the obligation of our Souls to the Lord, to be his People, and to walk after him in all his Commandments and Ordinances, leaning altogether upon our Lord Jeſus Chriſt for *righteouſneſs* to cover our failings, and for *ſtrength* to perform his bleſſed Will and Pleaſure; this Covenant is the *Bond* of the Churches Peace, knitting and binding us to our good Behaviour in the Goſpel, and ſo it ſerves to oblige us to all holy obedience in the Lord: The Nature of this Church-Covenant is made plain by ſundry Alluſions in holy Writ, all tending to ſhew its Uſefulneſs in this kind: When the Church in Scripture is call'd a *Kingdom*, this Covenant is the *Oath of Allegiance and Supremacy* to bind us to be Loyal to our Lord Jeſus, the King of his Church; When the Church is call'd *a City*, this Covenant is the *Oath of every Freeman* in it, obliging him to obſerve the Laws of his

Col. 1. 13.
Jer. 4. 1, 2.

Epheſ. 2. 19.
Deut. 29. 12.
Pſalm 122. 3.

his City or Church: When the Church is call'd *a Fellowſhip or Brotherhood*, this Covenant is the *Bond of Peace*, to unite all the Members in one: When the Church is call'd *a Houſe*, this Covenant is the *cementing, or joining together* of the ſeveral parts of it: When the Church is call'd a *Vineyard*, this Covenant is the *Hedge* about it, to preſerve it from the inroad of wild Beaſts: When the Church is call'd *a Garden*, this Covenant is the *Wall* of it, to keep it incloſ'd for Jeſus Chriſt: When the Church is call'd a *Field*, this Covenant is both the *Plow* in it, to which we ſet our hand to labour for Chriſt, and the *Yoke* which it is good for a man to bear in his Youth, and by which we are joined together in his Service; tho' while the painful Oxen under this *Yoke* are drawing the *Plow*, the Aſſes (to uſe a Scripture expreſſion) are feeding beſide them: When the Church is compar'd to the natural *Body*, this Covenant is the *Girdle* to ſtrengthen the Loins, that we may more readily run the heavenly Race: When the Church is called a *Bride*, this Covenant is the *Marriage-Knot*, or *Bond of Eſpouſals* between Chriſt our Husband and us: In a word, the Church-Covenant is the *Cord* with which the Lord draws us, and faſtens us to himſelf for his Service for ever. By all theſe Expreſſions, and many others, the Nature of this Church-Covenant doth evidently appear to be, *A holy ob-*

Heb. 13. 1.
Epheſ. 4. 3.
Epheſ. 2. 20. 22
Iſa. 5. 1, 2.
Cant. 4. 12.
Matth. 13. 24.
Luke 9. 62.
Matth. 11. 29.
Jer. 31. 18.
Lam. 3. 27.
Job 1. 14.
1 *Cor.* 12. 27.
Jer. 13. 11.
Epheſ. 6. 14.
Iſa. 62. 5.
Jer. 31. 32.
Ezek. 16. 8.
2 *Cor.* 11. 2.
Hoſea 11. 4.
Pſal. 118. 27.
Rom. 12. 1.

Obligation, or Bond upon the whole Church jointly, and every Member ſingly, to be ſtrict followers of Chriſt in all his Inſtitutions: Finally, to ſum up the Nature of this Covenant we may ſay this of it, That it is *ſo far* from abridging us of any Chriſtian Liberty, that 'tis *only* to *reſtrain* us from that which is evil, and to *conſtrain* us to that which is good; to make us to depart from evil, and to do good, to ſeek peace and to purſue it, whereby, walking at Liberty from *Sin* (the Soul's greateſt Slavery) we may ſee good days, and ſerve the Lord with perfect freedom all our days.

(2.) Hereupon the *Equity* of this Covenant manifeſtly appears; how *equitable*, *needful* and *reaſonable* ſuch a Covenant is for every Church of Chriſt, and every Member therein, even the *Law of Nature* diſcovers: As *equitable* is ſuch a Covenant for a Church, as an *Oath of Loyalty* to the Government which protects us; or *of Fidelity* to the City of which we are Freemen; or a *bond of Unity* with that Company of which we are Members: As *needful* is a Covenant to a Church, as a *Hedge* to a Vineyard, as a *Wall* to a Garden, as *jointing* together the ſeveral parts of a Houſe; as a *Plough* and a *Yoke* for the Tillage of a Field, or a *Girdle* for the body of a Man in a Race: As *reaſonable* is this Covenant in the Church, as is the *Marriage Ingagement*

gagement or Vow, or any *Bond* among Men to bind themſelves to the Truth; and who is there of Men that will not have a written Bond, or Covenant under Hand and Seal for performing Obligations of any importance? By theſe *natural things* we may ſee the equitableneſs of this Covenant; but the *Scriptures* more evidently diſcover in the brighteſt Characters the *Juſtice* and *Neceſſity* of it: If Gods Commands make any thing equitable, then is this Covenant moſt juſt, ſince he *ſo* commands it, and commends it in his holy Word, that he determines *the only way of gathering his Saints together in Church-relation, to be by Covenant:* If the *Saints Practice* from Gods Word makes a thing reaſonable, then is a Church-Covenant ſo: For the Word of God is full of Inſtances of Churches *form'd* and *renew'd* by Covenant, and of Members this way admitted: This Church-Covenanting is that *joining* to the Lord, that *cleaving* to him, that *giving* up of Saints in a profeſſed Subjection to him, ſo often ſpoken of in the *New* Teſtament, and in the *Old*. The Scriptures of Truth indeed aſſure us, and Experience convinceth us, That the Rage of *profeſſing*, as well as *profane Antichriſt* in the latter day ſhall be againſt the *Holy Church Covenant*; for this he is griev'd, and at this he hath great indignation; but *Michael* the Prince of this Covenant ſtands for it, and tho' many that

Exod. 19. 5. 6.
Deut. 5. 2. 28.
Pſalm 50. 5.
105. 8, 10.
Iſa. 56. 4, 6.

Deut. 29 *chap.*
Joſh. 24 *chap.*
2 *Chron.* 12 *ch.*
34 *ch.*
Neh. 9 *chap.*
10 *chap.*
Acts 5. 13.
1 *Cor.* 6. 17.
Jer. 50. 5.
Acts 11. 33.
17. 34.
Neh. 9. 38.
& 10. 29.

Dan. 11. 22.
28.
30.
32.

that do wickedly againſt it, and forſake it, being corrupted by flatteries, have intelligence with *his* enemies, yet the People that do know their God, and are faithful in his *Covenant*, ſhall be ſtrong, and do exploits; and therefore 'tis the more juſt and reaſonable, for them that are hearty for Chriſt in his Church, to bind themſelves by this his Covenant, in the moſt open and explicite manner; for thus ſhall they beſt ſhew forth the Integrity of their Intentions to ſtand faſt therein; how often in Scripture do we read of the *Book of this Covenant*, and of *writing the words of this Covenant?* and with what ſucceſs have the faithful Churches of Old, and even the beſt Saints of latter days *ſubſcrib'd* with their hand to the Lord by a *written Covenant?* the truth of it is, only thoſe who had rather *promiſe* than *perform*, will gainſay the Writing of what they ingage to; if they are not afraid of being reminded of the Obligations that lie upon them, if they are not unwilling to be true to the Lord, they will be glad to have the *words of their Covenant written* in their ſight, leſt at any time they ſhould let them ſlip. Bleſſed be God, the equity of this moſt explicite way of *covenanting by Writing*, is ſo evident to us, that becauſe we have believed it our Duty, we have *written the Covenant* of our God in our ſight, that it may be with *Us*, and that we may read therein all the days

Exod. 24. 7.
Deut. 30. 10. & 31. 9. 19. 24. 26.
2 *Kings* 23. *ch.*
2 *Chron.* 34.
Neh. 9. 38.
Iſa. 4. 3. 30. 8. 44. 5.
Ezek. 13. 9.
Acts 1. 15.
Phil. 4. 3.
Heb. 12. 23.
Rev. 3. 12.
Dan. 12. 1.

days of our life, and that we may learn to fear the Lord our God, and be very couragious to keep, and to do *all* the words of his Law, and his Statutes, that our hearts be not lifted up above our Brethren, and that we turn not aſide from the Commandments of the Lord, to the right hand or to the left, that we may prolong our days in his Kingdom, *we* and our *Children* in the midſt of *Iſrael*, that by this Covenant tranſmitted to them, they may behold and imitate the Faith of their Parents, who have induſtriouſly glean'd together *all* the words of this *Covenant* from the ſeveral parts of holy Writ, as a *Summary* of their Duty, that they and their *Seed* might more readily *underſtand* and *diſcharge* it to the Glory of God.

(3.) This brings me to ſpeak ſomewhat of the *Obligation* of this holy Bond or *Covenant*; you have heard, Brethren, and can't but be ſenſible, that hereby we have laid our Souls under the *Oath* of our God, to be for Him and not for another all our days; indeed this is the reaſonable Service and Duty of all, for *all* are bound to the Lord whether their Obligation be expreſſed by themſelves or not; as much as all in a Kingdom or Government are bound to the Laws of it, whether they explicitely conſent to them or no; But to ſhew the power of God's Grace on our hearts, and that we

count none of his Commandments grievous, we have freely bound our ſelves to the Lord, and as *Volunteers* have ſworn our ſelves to fight under his Banner all our Days: Therefore, Beloved, ever keep it on the thoughts of your heart, that the Vows of God are upon you; and defer not to pay them, for the Lord taketh no pleaſure in fools that vow and pay not; the word that is gone out of our Mouth let us do, and perform the thing that we have ſworn to the Lord: This Age (as was propheſied of old) abounds with *Covenant-breakers*, ſuch as ſwear falſly to the Lord, but ſhall they Eſcape? Will not the Wrath of God be revealed againſt them who do ſuch wickedneſs? Surely, were it but a Man's Covenant, they ſhould not eſcape Puniſhment for the Breach of it, leaſt of all, will God ſuffer them to go without his ſevereſt Judgments, who falſifie their *Covenant* to God, when lo! they have given their hand; the Lord hath ſaid (and we ſhould believe him) that he will give the Men that have tranſgreſt his *Covenant*, and have not perform'd the words of the *Covenant* which they had made before him, he will give them into the hands of their enemies, and into the hands of them that ſeek their life, and their dead Bodies ſhall be for Meat for the Fowls of Heaven, and the Beaſts of the Earth; the worſt of *Luſts* and *Devils* ſhall have Dominion over them; in due time

time their feet ſhall ſlide, and the anger of the Lord ſhall burn againſt them, even to the loweſt Hell. You therefore, Beloved, ſeeing you know theſe things before, beware leſt any of you being led away with the Errour of the Wicked, fall from your own ſtedfaſtneſs in the *Covenant* of your God; but be ye always mindful of the Word which he hath commanded to a thouſand Generations, and which he hath confirm'd for an *everlaſting Covenant*; this is that *Covenant* which he *made* with his Servants of old, and which he hath *ratify'd* by Jeſus Chriſt the Mediator of this *New Covenant*, or of this *Covenant* of a Church-Relation under a more glorious Diſpenſation, and with greater advantages than before: Many indeed, apprehend the Covenant made with the Saints of old, to be *the* Covenant of Grace, not knowing that *the* Covenant of Grace is a Covenant only *to* Chriſt, *with* whom it was made *for* us, and *in* whom it is made over *to* us, as a free Promiſe in this Covenant of a Church relation; no Covenant made with Man can be a Covenant of Life, ſince not the beſt of Men can perform the leaſt Condition for Life; nor yet can the Covenant of Grace ever be broken, for then all the Salvation of Man muſt fall to the Ground; but (as the Scriptures throughout diſcover) the *Church-Covenant* may be, and hath been broken, tho' the Breach thereof in all Ages hath been

When the Covenant of Grace is ſpoken of, its ſaid to be made *to*, not *with* us, 2 *Sam.* 23. 5. לִי *to* me, *Iſa.* 55. 3. לָכֶם *to* you, *Ezek.* 16. 60. לָךְ *to* thee: other places about Covenanting *with* us, refer to Church Covenanting.

ſignally puniſht, for the Lord hath a Sword to avenge the quarrel of his *Covenant*; and as falſhood therein hath been attended with the utmoſt Miſery, ſo to a faithful perſeverance therein hath the Lord annext many glorious Priviledges, even in this life; as ye therefore dread the withdrawment of God from you, and deſire his Preſence with you, fear departing from this holy Covenant, ſo much as in thought; let none think to excuſe himſelf from the *Obligation* hereof, by ſaying that 'twas an Error, or he knew not what he did when he *Covenanted*, for ſo ſhall the Lord be angry at your Voice, and deſtroy (as he hath ſaid) the work of your hands; let none bleſs himſelf in his heart, ſaying, I ſhall have Peace tho' I walk in the imagination of my heart, and tho' I forſake the words of this Covenant; for the Lord will not ſpare ſuch an one, but then the Anger of the Lord and his Jealouſie, ſhall ſmoke againſt that Man, and *all* the Curſes that are written in his Book ſhall ly upon him, and the Lord ſhall blot out his Name from under Heaven, ſeparating him unto evil out of *all* the Tribes of *Iſrael*, according to all the Curſes of the *Covenant* that are written in the Book of the Law: Therefore, above all things take heed of ſinning wilfully againſt God by drawing back from his *Covenant*, for in ſuch the Lord ſaith, his Soul ſhall have no pleaſure; they ſhall be written in

Eccl. 5. 4, 6.

Deut. 29. 10. *to the end.*

in the earth, (among earthy Profeſſors) and not in the Writing of the Houſe of *Iſrael*; ſee that your hearts turn not back, nor your ſteps decline from his way, deal not falſly in *his Covenant* in any wiſe, leſt he viſit your Tranſgreſſion with a Rod, and your Iniquity with ſtripes: Take heed, Beloved, of a *treacherous ſpirit*, in dealing treacherouſly with the guide of your youth, the Lord hates changing and putting away, therefore take heed to your Spirits that you deal not treacherouſly againſt your God; remember the Day in which you ſtood before the Lord, you and *your little ones*, that you ſhould enter into *Covenant* with the Lord your God, and into his *Oath* which he made with you that day, that he might eſtabliſh you for a People unto himſelf: With what Solemnity did we avouch God the Lord, for a God to us, and to *our ſeed* for ever? And what a Preſence of his Grace hath been with us in our ſolemn renewing our *Obligation* unto him? Let the ſenſe of theſe things *ſo* abide upon you, as to ingage your hearts to approach yet nearer to the Lord, that you may have more of the fellowſhip of his Spirit in the *bond* of your Peace: Stand faſt, and be zealous for the *Covenant* of your God; let the Fire of Zeal be ever burning on your Altar, 'tis good to be zealouſly affected always in the Cauſe of Chriſt; the zeal of his Houſe ſhould eat up all our carnal

considerations; well were it for us, if we were even consum'd with zeal for God, and truly, never more need than now, when the enemies have forgotten his words, and the Love of many (that yet pretend to be the friends of Christ) waxeth cold because of abounding iniquity, and when the *remnant* that dwell in Heaven, and desire to keep the Commandments of God, and the *Testimony* of Jesus, are *malign'd* on every side; Its needful now that we ever have in mind the words of our Lord, that he will *spue* out of his Mouth them that are *lukewarm* (neither hot nor cold) let this make us wax hot for the Cause and *Covenant* of our God, and so much the more as we see the Day approaching: Brethren, endure hardness as good Soldiers of Christ, quitting your selves like Men, and girding up the Loins of your Mind with this *girdle* of *truth*, with the sword of the Spirit fight for the Covenant and the City of your God, for your Brethren and *Childrens* Priviledges: Be stedfast in the Faith, and hope to the end, for the Grace that is to be brought unto you that are faithful to the Lord in his *Covenant*, at the revelation of Jesus Christ: And wherein we fail of our obedience, hereto (as in many things we offend all) let us have a constant recourse to the *righteousness* of Christ for forgiveness, knowing that his Blood cleanseth us from *all* sin; and when we find our weakness

to

to perform this *Covenant* of our God, let us cry for the aid of his Spirit, for He gives power to the faint, and to them that have no might he increaſeth ſtrength: Let none of us therefore be like Bullocks unaccuſtomed to this *Yoke* of our God, but eſteeming his *Yoke* eaſie, and his Burthen light; with one ſhoulder let us gladly ſerve and follow our Lord Jeſus Chriſt, in whom there is reſt for our weary Souls; and tho' we are now troubled on every ſide, yet then ſhall we find reſt with him when he ſhall be revealed from Heaven with his mighty Angels, in flaming fire, to take Vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſht with everlaſting deſtruction from the Preſence of the Lord, and from the glory of his power; when he ſhall come to be glorified in his Saints, and to be admir'd in all them that believe, becauſe our Teſtimony among you was believ'd in that day. Having thus briefly ſpoken of the *Nature*, *Equity* and *Obligation* of this *Covenant*:

Secondly, I would ſay ſomething more largely about the *Catechiſm*, or brief form of ſound words gather'd from holy Writ for *you*, and *your Children* after you, which contains the *ſum* of thoſe things your ſelves have *learnt*, and ſhould *teach* unto your Houſe. If I ſhall be ſpar'd for

ſuch work, as you have heard, ſo will you ſee a more full, and diſtinct account of the Truths relating to the *faith* and *order* of the Goſpel, that have been firmly believ'd among us, from the un-erring Word of God; eſpecially ſhall thoſe things relating to the *Order* of Chriſt's Houſe, (which are here more briefly hinted at) be *farther* explain'd, if the Lord will: In the mean time, out of my preſent ſtraits and poverty, I have gather'd up this ſmall ſtock of Truth to reſt with you, and to inſtruct you, and your Families, in the Knowledge of God and our Saviour.

This *Catechiſm* is inſcrib'd to you, and indeed yours it is, not only as the Truths therein contain'd have been taught you, and embrac'd by you; but alſo as ye your ſelves have receiv'd, and unanimouſly approv'd of it in this Form; and frequently and earneſtly deſir'd it to be laid before you in this way, for your uſe; And now with humble Confidence, that the Bleſſing of God will attend your induſtrious *ſtudy* and *uſe* hereof; I ſhall ſpeak ſomewhat *diſtinctly* about the *ſpecial nature*, and *right uſe* of this *Catechiſm:*

And *Firſt*, As to the *ſpecial nature* of this your *Catechiſm*, I would open it to you in a few Particulars: Many Catechiſms I have ſeen, in moſt of which I have found either, (1*ſt.*) *A great deficiency* of ſome Truths, and by *Name*, of thoſ

thoſe relating to the *order* of the Goſpel: or (2*dly*,) *An unprofitable redundancy* of needleſs Queſtions and Anſwers, or at beſt, of Words and Matter too high for common Underſtandings, eſpecially thoſe of Children; which latter (perhaps) is the imperfection of the otherwiſe moſt perfect of all Doctrinal Catechiſms (*viz.* the *Aſſemblies* leſſer Catechiſm) the language whereof is too lofty and polite to be conceiv'd by every one: Now, to avoid theſe inconveniencies, I deſire you to note,

(1*ſt*.) That in this *Catechiſm* thoſe Truths are gathered together relating to *Faith* and *Order* (tho' very briefly, to what is deſign'd hereafter) which all will find moſt occaſion to *know*, and *practice* in their Chriſtian Courſe.

(2*dly*,) And theſe Truths are deliver'd in as *few* and *plain* words as could poſſibly be conceiv'd; all being coucht in ſuch familiar expreſſions as will beſt be underſtood *by*, and do firſt occur *to* the thoughts of thoſe even of the weakeſt Capacity, whoſe inſtruction is here principally aim'd at.

(3*dly*,) Such *Order* hath been here kept as appears moſt genuine, and leads moſt readily down to the true underſtanding of the Truths contain'd herein, nothing being ſaid in *one* Anſwer, but what is further clear'd up in the *next*, therefore every *Queſtion* hath ſuch a relation to what went before it, as that

it

it ſerves to explain it, and every *Leſſon* is ſo connected with the laſt, that it makes the former more intelligible and obvious; the whole Catechiſm being caſt into *Seven* Leſſons for orders ſake, each of which hath *two* Queſtions more than the former, that the Learner might be bro't on by degrees, and not be clogg'd with too much at a time.

(4.) This may further be ſaid of this Catechiſm (which is the Excellency of the *Aſſemblies*) that *Every Anſwer is an entire Propoſition of its ſelf*, and may be receiv'd as a compleat *Aphoriſm*, or Doctrine of Truth, tho' the Queſtion were not askt: And this I conceive to be a great help to the *Underſtanding* and *Memory*, for hereby the Truth may be *apprehended* and *retain'd*, either when the Queſtion is not askt, or perhaps is forgotten.

(5*thly*,) The whole Truth here deliver'd, is prov'd by as *few apt Scriptures* as could readily be gather'd together; more indeed might have been multiplied, but fewer have been made uſe of, that the Memory might not be over-burthen'd; indeed, in the whole, Brevity hath been induſtriouſly ſtudied, and yet I hope nothing material omitted, tho' ſome perhaps may think the laſt Leſſon eſpecially, needs an Interpreter; but *you* have been ſo frequently taught theſe things, that I hope they are *plain to you*, who ſhould now be able to run in the way

way of these Commands, and by reason of Use have your Sences exercis'd to discern these spiritual things.

(6.) This Catechism is so plain and open in its Nature, that 'twill serve to *Confirm* you in the certainty of those things wherein you have been instructed from the perfect Word of God, whereby you will have such a good understanding of all things in order, as that you may be always ready to *give* an answer in words of truth, to every man that asks you with meekness and fear, a reason of the hope that is in you; and also to *defend* the Truth wherein you walk, against gainsayers, and the Disputers of this World, who with great swelling words go about to draw souls from the *Faith* and *Order*, *now* contended for by us, and *once* receiv'd among the Churches of Christ, of whom be ye ware at all times.

See *Prov.* 22. *ver.* 20, 21.

(7*thly*,) and Lastly, To conclude, What relates to the Nature of this Catechism, this only shall be added, That if it should at any time fall into the hands of those *without* (tho' 'tis not design'd for them) they also may receive some Benefit thereby, and these are of *Two* sorts.

1*st*. There are *profest enemies*, who without understanding reproach your good *Faith* and *Order*, these hereby cannot but behold the agreeableness thereof to God's Word, and to the receiv'd Truths

Truths of the godly in all Ages; indeed many of our *Censurers* have discover'd their *shame* and *folly* in *judging* of our Matters before they have heard them, and (if I may use the Apostle's Phrase without offence) like natural brute Beasts they speak evil of the things they understand not, by despising the *good old way* of Truth wherein we walk; if this tends to stop the Mouths of any such Cavillers against God's holy Fear; or to convince any that do err from the Truth, we shall have cause to bless God, and with them shall be glad, that the multitude of their Sins are hid.

See *Prov.* 18. *v.* 13, 17. *John* 7. 51. *Acts* 25. 16, 27 Such appear worse than *Pharisees*, or *Romans*, but they act according to that *old* evil Rule, *Calumniare fortiter, & aliquid adhærebit.* Thus they did by *Jeremy*, 20. 10.

(*2dly*,) There are not wanting some whom we would *hope to be godly*, for that they march in Profession under the same Banner of Truth with us: These thro' their own *infirmity*, stirr'd up by others *malignity*, have been prejudiced to *us*, and to the *Truths* of God receiv'd among us, by the monstrous Misrepresentations of *both*, that have been made by Men of corrupt Minds, who with fair speeches have deceiv'd many: To these mistaken Brethren, (tho' indeed to us they have been but as *half* Brethren, pretending to have the same *Mother* Church here, but not carrying it to us as if we were the Children of *One Father* in Heaven, however, to them) we bear a respect in the Lord, and cannot but hope that any occasional View of this *Catechism*, will give them full satisfaction, that

that we *maintain* none other things than what have been acknowledged by the Saints of old; and that our *whole Faith* and *Order* is ſo *bottom'd* upon, and *regulated* by the infallible Word of God, as that it is worthy of their utmoſt acceptation and commendation: But if after ſo plain a Diſcovery of the conſonancy of our *Faith* and *Order* to the *good Word* of God, and to the *good Walk* of true Believers, any ſhall yet continue to ſmite us with their Tongues, and to treat us unkindly, we cannot but complain of them to our heavenly Father, in like words with an old ſuffering Diſciple, who being dead, yet ſpeaketh (with us) after this manner from holy Writ:

My Mother's *(not my* Father's) *Sons*
Half-*Brethren, Lord, to me,*
That claim a kindred of thy Church,
but not a-kin to thee:

Sons of the Church *create my Woes,*
and cauſe me all *this moan,*
They'd have me ſee by their blind eyes,
and quite put out my Own:

They have got Vineyards ſtrange to Thee,
No Scripture-Rule muſt guide 'em;
And they'd have me, their ſlave to be,
O Lord, I can't abide 'em.

Their

Their Figs are naught, their Grapes are ſowr,
Their Vintage is not Good,
Their Winepreſs is, to preſs the Saints,
Their Liquor is their Blood.

The Watchmen *are unkind to me,*
They ſmite me, wound, and rail,
The Keepers *of the City Walls*
they'd take away my Vail!

And this by Watchmen, *Keepers too,*
Church-Officers *they are,*
That ſhould have led me unto *Chriſt,*
Wound me for coming there.

Oh! What a darkſome *Night is this,*
When thoſe that Pray and Fear,
Shall be purſu'd by rage and ſpight,
as Thieves and Robbers are!

Awake, O Chriſt, and me aſſiſt,
and keep my heart within,
True to thy Truth, thy Cauſe, and Thee,
that nothing make me ſin:

I'de better anger Men and Devils
that's but a Creature Wrath,
Than by ſubmitting unto Evils
Try what thine Anger hath.

Head of the Church, *I pray thee let*
My heart be guided ſo,
That I may yet, their Anger get,
and make them more my Foe.

Be thou a Keeper, Lord, to me,
and I'le be none of theirs,
And fortifie my heart within
from all beſieging fears.

So

So will I praiſe, and Tropheys raiſe
for my illuſtrious King,
And throw Falſe Worſhip out of Doors
As an accurſed thing!

Secondly, Now as to what reſpects *the right uſe* of the Catechiſm, that we may know how to uſe it ſucceſsfully in our Families, I deſire you diligently to attend to theſe Scripture-Rules,

1*ſt*, *Fix it upon your Hearts that Catechizing is a great Duty, commanded, and commended of God in his holy Word:* A deep ſence of this will quicken you to a conſcientious attendance to this Work, and therefore I ſhall repreſent this Duty from a few Scriptures, that the Belief of it may cordially engage you hereto; and *firſt*, You will find, 'tis the Law that God lays upon his People, *to take heed to themſelves*, and to *keep their ſouls diligently, leſt* (ſaith he) *thou forget the things which thine eyes have ſeen*, and leſt *they depart from thy heart all the days of* thy life, *but teach them thy* Sons, *and thy* Sons ſons, *that they may learn to fear me all the days that they ſhall live upon the earth, and that they may teach their* Children. And again, ſaith the Lord, *theſe words which I command thee this day ſhall be in thine heart, and thou ſhalt teach them diligently unto thy* Children, *and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.* Hence we read in the

Deut. 4. 9,10.

Deut. 6. 6, 7.

Pſal. 78. 1, 8. the Book of *Pſalms*, *Give ear, O my people, to my Law, incline your ears to the words of my Mouth, which we have heard and known, and our Fathers have told us, we will not hide them from their* Children, *ſhewing to the generations to come the praiſes of the Lord, and his ſtrength, and his wonderful works which he hath done, for he eſtabliſhed a teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our Fathers, that they ſhould make them known to their* Children; and the Advantages of this are told us, *That the Generations to come might know them, even the* Children *which ſhould be born, who ſhould ariſe and declare them to their* Children, *that they might ſet their hope in God, and not forget the works of God, but keep his Commandments, and might not be as their Fathers, a ſtubborn and rebellious Generation, a Generation that ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God:* The Duty and Benefit of this Courſe is explained in fewer words by *Solomon*, *Train up* (or inſtruct and catechize) *a Child in the way that he ſhould go, and when he is old he will not depart from it.* In this way of Inſtruction *Joel* begins his Prophecy, *Hear this ye old men, and give ear all ye inhabitants of the Land, tell ye your* Children *of it, and let your* Children *tell their* Children, *and their* Children *another Generation:* And ſundry times in the *New Teſtament* do we find this Duty ſpoken of, *It ſeemed good unto me*

Prov. 22. 6.
חֲנֹךְ
Initia.
Imbue.
Inſtrue.
Dedica.

Joel 1. 2, 3.

(faith

ſaith *Luke*) *to write unto thee in order, moſt excellent Theophilus, that thou mighteſt know the certainty of thoſe things wherein thou haſt been inſtructed* (or catechized) ſo we find the Eloquent *Apollos* to have been *inſtructed* (or catechized) *in the way of the Lord*; and the great Apoſtle of the Gentiles ſaith, *he had rather ſpeak five words with his underſtanding, that by his voice he might inſtruct* (or catechiſe) *others, than ten thouſand words in an unknown tongue!* So excellent and advantageous is godly catechizing! Hence it comes to paſs, that he directs the *Galatians* about this Duty, *let him* (ſaith he) *that is taught* (or catechized) *in the Word, communicate to him that teacheth* (or catechizeth) *in all good things.* And to ſhut up this Direction, the Apoſtle writing to the *Epheſians*, points directly at this Duty of Catechizing, when he ſaith, *Fathers provoke not your children to wrath, but bring them up in the Nurture and Admonition of the Lord:* Which Nurture and Admonition muſt needs be their Parents inſtructing or catechizing them in the Truths of Chriſt, or the way wherein they ſhould go, that they might not forget it when they are old. Theſe Scriptures do ſo evidence this Duty to us, as that hereby (I truſt) we ſhall be ſtirred up to this good and needful work. And ſo much the more, if in the

κατηχήθης.

Acts 18. 25. κατηχημένος.

1 *Cor.* 14. 19. κατηχήσω.

Gal. 6. 6. Κατηχέμενος. κατηχοῦντι.

Epheſ. 6. 4.

Second Place, *We call to mind from holy Writ the practice of the Saints in this kind,*

how they Catechiz'd and taught their families with great ſucceſs, whoſe faith we ſhould follow, with expectation of the like bleſſing in our labours, unto us and our ſeed. *Enoch* ſeems to have his Name from the godly purpoſe of his Father concerning him, for *Enoch* ſignifies *catechized*, *inſtructed* or *trained* up; and with what glorious ſucceſs he was trained up, we read in few words, *he walkt with God* (his converſation was in Heaven) *and he was not, for God took him*; he was not *of* this World, and God took him *out* of it. *Abraham* the Father of the Faithful, had in his Family *three hundred and eighteen trained Servants*, by whom God wrought a great Deliverance, they being ſuch as were not only train'd in *Military* Diſcipline, but catechized or inſtructed in the *true faith* of God; hence God ſpeaks it in his Praiſe, that he *knew Abraham, he would command his children, and his houſhold after him, that they ſhould keep the way of the Lord to do Juſtice and Judgment*; and with what ſucceſs, the next words tell us, *That the Lord may bring upon Abraham that which he hath ſpoken of him*: Brethren, if we would have Grace for our *Children* and *Servants*, let us do as *Abraham*; for it is in the way of our *Duty* that God gives this great *Mercy*. *Joſhua* is famous for his determination, that however others did, *he* and *his houſe would ſerve the Lord*; he would train them up in God's holy Fear. *Job* ſeems to

Gen. 5. 22,24. חֲנוֹךְ

Gen. 14 14. חֲנִיכָיו *inſtructos.*

Gen. 18. 19.

Joſh. 24. 15.

to be celebrated for this, His friend ſaid, *He had inſtructed many*, whereby *he ſtrengthened the weak hands, and his words upheld him that was falling, and ſtrengthened the feeble knees:* *Lemuel*'s Mother took pains with her *Son*, and taught or inſtructed him with ſuch words as were ſuited to his circumſtances; yea *David* himſelf ſeems to acknowledge his obligation to his Mother, for her inſtructing him in God's ways, whereby he became God's Servant, hence he profeſs'd, *O Lord, truly I am thy ſervant, I am thy ſervant, the ſon of thy handmaid.* And the People of God of old tell us, *That they had heard with their ears, their fathers had told them what work God did in their days*, they catechized or inſtructed their Children in theſe things, according to God's Order, and hereupon *their hope became ſet in God, and they kept his commandments. Theophilus* found the benefit of this inſtruction, or being *catechiz'd* in the Truths of Chriſt, for by this he obtained *that good report of moſt excellent Theophilus.* Nor did that worthy Man *Apollos* diſdain to be taught or *catechiz'd* in the *Order* of the Goſpel, of which he ſeem'd ignorant (however the *faith* he receiv'd before) till *Aquilla and Priſcilla expounded unto him the way of God more perfectly*, whereby *he became very helpful unto them that had believ'd thro' Grace, mightily convincing the Jews, ſhewing by Scripture that Jeſus was Chriſt.* That *Timothy* became

Job 4. 3, 4.

Prov. 31. 1, 3.

Pſal. 116. 16.

Joſh. 4. 6.

Pſal. 78. 6, 7.

Luke 1. 3.

Acts 18. 26, 28

2 *Tim.* 3. 15.

so serviceable a Man of God, seems to be owing much to God's blessing on his *Grandmother and Mother's instructing, or catechizing him from his childhood*; and this is the commendation of the *Elect Lady*, that she taught her *Children* in the Truth, by which they were brought to *a godly walk therein.* These several Instances may serve to *whet* and *sharpen* us in this excellent and profitable work; and indeed, as such a form of sound words in such a Catechistical way, is highly approv'd by God, so the likeliest means of holding it fast, will be by a diligent ingaging in this Duty; the success whereof we should not question for our *Seed*, tho' of tender years, since the Scriptures of Truth give us wonderful instances of the *faith* of the *Elect Seed*, even in *the womb*, and at the very *breast*; therefore we having the same Spirit of Grace to principle our *Children* in all Grace; let our Faith on his *aid* be strong, let us look to him for help, who can work and none can lett, and who teacheth, as no other can, to profit. And for our incouragement:

2 John 4.
Deut. 6. 7.
Hosea 12. 3.
Luke 1. 44.
Psal. 22. 9, 10. & 71. 5, 6.

Thirdly, Let us gather together such Scripture Promises of success in this work, as will serve to strengthen our faith in the power and grace of God, and make us chearfully labour herein, knowing that our labour is not in vain in the Lord, who will cause us to reap in due time if we faint not: In abun-

Galat. 6. 9.

abundance of excellent words, the Lord holds forth unto us, what gracious ſucceſs his People ſhall have in a conſcientious uſe of ſuch means; Hear him wiſhing for his People, *Oh that there was ſuch an heart in them* (ſaith the Lord) *that they would fear me, and keep all my commandments that it might be well with them, and with their* Children *for ever*: and that they may be thus bleſt, the Lord commands his People, *to teach his Words to their* Children, *ſpeaking of them when they ſit in their houſe, and when they walk by the way, when they ly down, and when they riſe up, that your days* (ſaith he) *may be multiplied, and the days of your* Children, *in the land which the Lord ſware unto your fathers to give them, as the days of Heaven upon Earth*; as if the Lord had ſaid, "In the Church of God you and "your *Children* ſhall have heavenly days, "by retaining my Truths in your heart: And afterwards he promiſeth, *I will circumciſe thy heart, and the heart of thy* Seed *to love the Lord thy God with all thy heart, and with all thy ſoul, that thou mayſt live*: This God hath aſſured us of upon our attendance to theſe revealed things which belong to us, and to our *children* for ever, that we may do *all* the words of this Law; and indeed, we may hope that *we and our* Children *for ever may have an inheritance in the Church*, if *we are of thoſe that with* Caleb *wholly follow the Lord our God*: To this purpoſe, God in-

Deut. 5.29.

Deu. 11.19,21

Deut. 30. 6.

Deut. 29. 29.

Joſh. 14. 9.

Pſal. 45. 16.

חְנֹךְ לַנַּעַר
עַל־ פִּי דַרְכּוֹ

Initia puerum ſuper os viæ ſuæ. Inſtruct a child while he is yet a child, according to the Mouth of his way; that is, according to his *capacity*, as he can take it in. So *Prov.* 22. 6. *verſe* 15. 2 *Tim.* 3. 16.

Hence perhaps, that old Adage. *Quo ſemel eſt imbuta recens ſervabit odorem teſta diu.*

Iſa. 29. 22. *ult*

ingageth to his People, *That inſtead of the Fathers ſhould be their* Children, *whom he will make Princes* (*or* Iſraels) *in all the Earth, and by whom he would make his Name to be remembred to all generations, therefore ſhall the people praiſe him for ever and ever:* It is a great Anchor-hold for Faith which God hath thrown out, when he *expreſly ingageth for the Child's continuance in the way he ſhould go,* if *he be aright trained up in it:* Certainly ſome great Miſtake either in the *time* of making known to Children the right way in which they ſhould go, or in the *manner* of training them up therein, is at the bottom of all the Miſcarriages among Profeſſors Children; for God ſaith, that *howſoever fooliſhneſs is bound up in their hearts,* yet *the rod of correction ſhall drive it far from them,* that is, the Scriptures of Truth which are written for our *correction,* will prove as a Rod to drive out fooliſhneſs from the heart of our Children, if this *Rod* be handled aright. The Prophecy of *Iſaiah* abounds with gracious Promiſes unto the *Seed* of God's People, who ſhall be inſtructed or catechiz'd in God's holy Fear; *Thus ſaith he who redeemed Abraham, concerning the houſe of Jacob, Jacob ſhall not be aſhamed, neither ſhall his face wax pale* (the ruine of the children in the Church, makes the Church to be aſhamed, and to wax pale) *but when he ſeeth his* children, *the work of mine hands* (ſaith God) *in the midſt*

midſt of them, they ſhall ſanctifie my name, and ſanctifie the holy one of Jacob, and ſhall fear, the God of Iſrael, they alſo (the worſt of thy Children) *that err'd in ſpirit ſhall come to underſtanding, and they that murmured ſhall learn Doctrine:* Again the Lord incourageth his Church *not to fear, for* (ſaith he) *I will pour water upon him that is thirſty, and flouds upon the dry ground*; and not only ſo, *but I will pour my ſpirit upon thy* ſeed, *and my bleſſing upon thine* offspring, *they ſhall ſpring up as among the graſs, as willows by the water-courſes,* one *ſhall ſay I am the Lords, and* another *ſhall call himſelf by the Name of Jacob, and* another *ſhall ſubſcribe with his hand unto the Lord, and ſirname himſelf by the name of* Iſrael; that is, even thy Children ſhall take hold of the *Church-Covenant* for themſelves, thoſe of them that are rightly brought up in the admonition of God in his Church; *This is the bleſſing of the Lord upon the* ſeed *of his heritage, who are trained up in his fear, all their* children *ſhall be taught of God, and great ſhall be the peace of their* Children: Yet again thus ſaith the Lord, *The Redeemer ſhall come unto Zion, and unto them that turn from tranſgreſſion in Jacob*; ay, but ſaith a poor Soul, what ſhall I do for my Seed? *As for me, this is my covenant with them,* ſaith the Lord, *my Spirit which is upon thee, and my words which I have put in thy mouth, ſhall not*

Iſa. 44. 1, 5.

Iſa. 54. 13, 17.

Iſa. 59. 20, 21.

depart out of thy mouth, nor out of the mouth of thy Seed, *nor out of the mouth of thy* Seeds ſeed, ſaith the Lord, from *hence forth and for ever*; that *Seed* which is inſtructed aright in the words of Truth, ſhall keep them in their mouth, and in their heart for ever; they ſhall ſo underſtand and profeſs the way of Truth, that *they ſhall be known among the People*, and *all that ſee them ſhall acknowledge them, that they are the* ſeed *and the* offspring *which the Lord hath bleſſed*; hence is that marvellous incouraging word thrown in unto godly Parents in inſtructing their Children, that *They ſhall not labour in vain, nor bring forth for trouble, for they are the* ſeed *of the bleſſed of the Lord, and their* offspring *with them, and it ſhall come to paſs* (ſaith the Lord) *that before they* (that is, their *Seed* and *Offspring*) *call, I will anſwer, and whilſt they are yet ſpeaking I will hear:* If any ſhall ask, How long do theſe Promiſes to the Seed of Believers laſt? He tells us afterwards, as long as Heart can wiſh, *As the New Heavens and the New Earth which I will make ſhall remain before Me*, ſaith the Lord, *ſo ſhall your* Seed, *and your* Name *remain*; and *by this ſhall their congregations be increaſed*, and the *bars of their gates ſtrengthened*, even *by the Lords bleſſing their* Children *within them*; therefore, ſaith God, *they of Ephraim ſhall be like a mighty man, and their*

Iſa. 61. 9.

Iſa. 65. 23.

Iſa. 66. 22.

Jer. 30. 20.
Pſal. 147. 13.
Zech. 10. 7.

their heart ſhall rejoice as thro' wine, yea, their Children *ſhall ſee it and be glad, their heart ſhall rejoice in the Lord*; the heart of the *Children* ſhall rejoice with the heart of the *Parent*: and thoſe *Parents* that are for God, *ſhall live with their* children: thus God will *turn the hearts of the godly fathers to their* children, to train them up in his fear, and *the hearts of the* children *to their fathers*, to walk in their godly ſteps; for *the promiſe is to* us, *and to our* children, even to us *Gentiles* that were afar off, and to our *Seed*, foraſmuch as by *faith we alſo are the children of Abraham*, and *heirs* according to the *promiſe*, *all* the *Promiſes* being confirm'd to *us*, and to *our ſeed* in Chriſt, in whom they are Yea and Amen; none of theſe Promiſes being of *private interpretation*, to be confin'd to the particular or *private* perſons to whom they were firſt ſpoken, we ſhould therefore plead them with God, and *by them* incourage our *faith*, whilſt we are nurturing our Children in his fear; for in this caſe *Chriſt* ſays to us, as *Pharaoh*'s Daughter to the Mother of *Moſes*, *Take this Child and nurſe it for me, and I will give thee thy wages.* Hereupon,

verſe 9.

Mal. 4. 6.

Acts 2. 39.

Gal. 3. 9, 23.

2 *Cor.* 1. 20.

2 *Pet.* 1. 20.

4*thly. We ſhould ever begin this work of Catechizing with Prayer to God for his bleſſing upon it*, beſeeching him according to his own *Word*, to ſucceed his *own Work*: Thus the Church prays with reſpect to themſelves and their *Seed*, *Let thy work appear*

Pſal. 90. 16.

pear unto thy ſervants, and thy glory unto their children, *and let the beauty of the Lord our God be upon us, and eſtabliſh thou the work of our hands, yea, the work of our hands eſtabliſh thou it:* When we are in this *work* of inſtructing our Children, Lord, do thou eſtabliſh it by ſhewing the *Glory* of thy Grace unto them; pray we for them, *Open their eyes, O Lord, that they may behold the wondrous things out of thy Law*; or in the words of *Eliſha* for his ſervant, ſo ſhould we pray for our *Child* and our *Servant, Lord, I pray thee open his eyes that he may ſee*; this the Apoſtle when he is about to inſtruct his ſpiritual children in the Myſteries of God, prays for, *That the God of our Lord Jeſus Chriſt, the Father of Glory, might give unto them the ſpirit of wiſdom and revelation in the knowledge of him, that the eyes of their underſtanding being inlightned, they might know what is the hope of his calling, and the riches of the glory of his inheritance in the Saints.* And again, ſaith the Apoſtle to the *Coloſſians, for this cauſe we alſo do not ceaſe to pray for you, and to deſire that ye might be filled with all knowledge of his will in all wiſdom and ſpiritual underſtanding, that ye might walk worthy of the Lord to all well pleaſing, being fruitful in every good work, and increaſing in the knowledge of God:* Thus ſhould we commend *our ſelves*, our *ſeed*, and our *labour* with them, unto the Lord by Prayer, for his bleſſing; which as it will add the greater *ſolemnity* unto the work, ſo will it pro-

Pſal. 119. 18.

2 *King.* 6. 17.

Eph. 3. 18, 19.

Chap. 1. 9.

procure the greater *ſucceſs* in it, for *God never ſaid to the ſeed of Jacob, ſeek ye my face in vain*; And *Michael* our Prince ſtands up for the *Children* of his People. *Iſa.* 45. 19. *Dan.* 12. 1.

5*thly*, *Uſe a holy Prudence in learning and teaching this Catechiſm*; for want hereof catechiſing hath been unprofitable to many; there are *two* evils common in this exerciſe which ſhould be carefully avoided, 1*ſt*, *Preſſing too much at once on the Learner.* 2*dly*, *And loading the memory with Words rather than Matter*; Be very careful that you *oppreſs not the learner with too much at once*, a little at a time well learnt, will be of more uſe than a great deal ſuperficially run over, therefore we are commanded to inſtruct our children according to their capacity, as a Nurſe feeds her Child, by little Spoonfuls, a little and a little at a time; God's way of inſtruction ſhould be ours in Catechizing, How doth he learn us knowledge, and make us underſtand Doctrine? By *Precept upon Precept, Precept upon Precept, line upon line, line upon line*; not all at once, but *here a little, and there a little*; and truly we may ſay, *this is the reſt whereby ye may cauſe the weary to reſt*, thus you may make catechizing that hath been to many very wearisome, a moſt refreſhing Ordinance; and as we ſhould be careful not to preſs too much at a time on any, ſo *Nor to burthen the Memory with Words*,

עַל־פִּי *ad os.* *Iſa.* 28. 9, 10.

Words; every one hath not a like Gift; ſome can retain *words* without *matter*, when others can retain *matter* and *things* in their Memory, but not *words*; rather chooſe to have the *matter* well underſtood within Book, than to get many *words* into the Memory without a good underſtanding of them; 'tis the Truth principally, and not the Words barely that we ſhould learn and teach; therefore in theſe things a holy Prudence is to be us'd, for of *multiplying words* on the Memory there *is no end*, and *this is a great wearineſs to the fleſh.*

Eccl. 12. 12.

In a word, Let us in this Point follow that great and ſucceſsful Teacher our Lord Jeſus Chriſt, who ſpake *the Word* to his followers *as they were able to hear it*; let us ever conſider the Capacity of the Learner, and proportion the meaſure of our inſtruction thereto, and this way *comfort* will at the ſame time accrue to the Teacher, as well as *profit* to the Learner.

Mark 4. 33. καθὼς ἠδύναλο ακύειν.

6thly, Let great pains be taken to get the truth of this Catechiſm confirm'd unto your Souls by the Scripture Teſtimonies thereof; ſo will not your faith ſtand in the wiſdom or power of Man, but in God; that which is the ruine of many promiſing Attempts to Principle Perſons in Religion: is the neglect of a ſubſtantial Confirmation of the Principles they learn by Scripture-Evidence; *all* Principles indeed

1 *Cor.* 2. 4.

indeed will not bear Scripture, and this being known to many, is a great cauſe why they make *void* the Word of God by their *Traditions*; and caſt behind them a great part of God's Law, in effect ſaying, 'twas wrote in vain. But beloved, we know and are ſure, that *every* Principle here laid down, will paſs the Teſt of Scripture Fire, by which they have *all* been already tried; therefore get a believing experimental Apprehenſion of theſe Truths faſtned on your heart from *Scripture-Evidence*, this will make them moſt *ſavoury* to your ſouls, and *abiding* upon your hearts; the want of this ſenſible knowledge of the Truth upon the heart from God's Word, hath prnduced many bad Livers, who have exceeded others in deeds of darkneſs, for that the *light they once had being become darkneſs, how great muſt their darkneſs be!* therefore ſhould we take the more earneſt heed to the things that are here ſpoken from God's Word, leſt at any time we let ſlip (or leak out) what is told us therefrom concerning *God*; his *Decrees and Creation*; the *Fall of Man*; the *only way of Salvation*; the *Manner of the Application of Redemption*; the *Law of God and his Goſpel*; and *Of the Churches of Chriſt*, wherein alone he can in this World be glorified; did men from holy Scripture *only*, take up their Faith upon the Truſt of God, and not upon any Man's Evidence, as too too many now adays do, we

Jer. 8. 8, 9.

Matth. 6. 23.

Heb. 2. 1.

μήποτε παραῤῥυῶμεν.

we ſhould ſee more Conſtancy in the Faith; but alas! we may juſtly complain of this Ages Profeſſors, that their *fear of God is taught by*, or taken up *from the precepts*, or authority *of men*, and ſo the profeſſion of moſt, ſtanding or falling by the Leaders of the ſeveral Parties, *the People have been caus'd to err, and the way of their paths* (or the way they ſhould go in) *hath been deſtroyed by their Guides.* Whatſoever is here laid down and juſtified from holy Writ, you are deſired to receive (as the Noble, well-bred *Bereans* of old) on that account alone; *And if any man teach otherwiſe, and conſent not unto theſe wholſome words, even the words of our Lord Jeſus Chriſt, and to this doctrine which is according to godlineſs, he is proud, knowing nothing, but dotes about queſtions, and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings, perverſe diſputings of men of corrupt minds, deſtitute of the Truth, ſuppoſing that gain is godlineſs, from ſuch withdraw your ſelves*; and *if there come any unto you, that bring not this Doctrine, receive them not into your houſes, nor bid them God ſpeed* (give them not the common Salutation) *for whoſoever bids them God ſpeed* (or gives them the common Salutation) *is partaker of their evil deeds.*

Iſa. 29. 13.

Iſa. 3. 12.

Acts 17. 11. εὐγένεστεροι.

1 *Tim.* 6. 3,5.

2 *John* 10, 11.

χαίρειν μὴ λέγετε. Say not *Hail*, or *How do ye?*

7thly and Laſtly, To ſum up all that appertains to the uſe of this Catechiſm, *Let me beſeech you above all, to bring into your*

your lives what you are taught from this Catechiſm: This is the right Application of the whole, for all Knowledge ſhould run into Practice; *and a good underſtanding have all they that keep the Commandments*; Let us therefore *cleanſe our ways by the knowledge of Chriſt*, and theſe his Truths, ſo ſhall we not be *talkers* only, but *doers* of his Will, for there *are many that in words profeſs him*, but *in works deny him*, whoſe condemnation is juſt, becauſe they know the Maſter's Will, and do it not; Look therefore to your ſelves (dear Brethren) that *you adorn this Doctrine of God our Saviour in all things*, that being *inſtructed* or *catechiſed* in the true Grace of God, you diſcover to *all* men, that this Grace *leads to all godlineſs*, and teacheth us *to deny ungodlineſs, and worldly luſts, and to live ſoberly, righteouſly and godly in this preſent evil world:* Brethren, command your *own* ſouls, and *all* your houſe to fear the Lord; and in no wiſe ſuffer any evil upon your *ſelves, ſeed*, or *ſervants*; but in *all* things behave your ſelves circumſpectly, as it becomes People profeſſing godlineſs, that the Name of God our Saviour (that worthy Name by which *We* are called) be not thro' you reproached among the Heathen, as it is thro' too too many noiſie Profeſſors, *of whom I have often told you, and now tell you even weeping, that they walk as enemies to the Croſs of Chriſt, whoſe end is deſtruction, whoſe God is their Belly, who glory in*

Pſal. 119. 9.

Titus 1. 16.

Titus 2, 10, 14.

Take the whole 101 Pſalm *for your Rule of* Family *walk*; *'Twas* David's *'tis* Chriſt's, *& ſhould be every* Chriſtian's *Directory.*

Exod. 23. 13.

Phil. 3. 18, 19.

in their ſhame, and mind earthly things; But you, Beloved, give proof in your *life*, that you believe in your *heart*, what you
Phil. 2. 15. profeſs with your *mouth*, and ſo let your light ſhine, that you may be *blameleſs* and *harmleſs*, the Sons of God without rebuke, holding forth the Word of Life in the midſt of this dark, crooked, and perverſe Generation of Profeſſors, who
1 *Pet.* 4. 4, 7. *think it ſtrange that you run not into the like exceſs of riot with themſelves, ſpeaking all manner of evil againſt you falſly, lying and*
ψευδόμενοι. *reproaching you as evil doers*; but ſhortly muſt they give an account to him that
Jude 15. is *ready to judge the quick and the dead, of all their hard ſpeeches, and ungodly deeds, committed againſt any of his poor Members*; the end of all things is at hand, be ye therefore ſober, be vigilant, becauſe your adverſary the Devil goes about in great rage ſeeking whom he may devour, knowing that his time is ſhort, whom reſiſt ye ſtedfaſtly in all his ap-
2 *Cor.* 11.14. pearances, yea tho' he aſſault you *in the guize of an Angel of light*; by ſome who perſecute you for *practiſing* what they only *profeſs*; yet be not diſmaied or afraid with any amazement, but ſtill ſtand faſt in the Faith, knowing that the ſame afflictions are accompliſht in you, Brethren, as are in the World; no *new* ſufferings can happen unto you, but what have been undergone by the Saints of old; in *all* things let us labour to have our *hearts* and *lives* approv'd to God

God by his Word, and then we may count it a ſmall thing to be judged of Man's (*any* man's, the *beſt* man's) judgement; and ſo much the ſmaller, for that the righteous Judge who ſhall judge our *Judges*, is at the Door; yet a little while, and he that ſhall come, will come, and will not tarry: Tho' now the precious Sons of *Zion*, comparable to *Fine* Gold, are eſteem'd as *earthen pitchers*, yet *then* will they appear the *Lord's Jewels*, and *Then* ſhall we diſcern between the *precious* and the *vile*, between him that *feareth* God, and him that *forſaketh* his fear: Keep up, Beloved, the *unity* of the Spirit in the Bond or Covenant of Peace, being *all* of us join'd to the Lord, and knit together in his moſt holy Covenant; let *all* of us, in this day of *falſhood* and *deceit*, be faithful to *our God*, and to *his* Saints, having our hearts ſtedfaſt *with*, and fixt *upon* him, who is the Rock of Ages, and in whom we have all our *righteouſneſs*, and all our *ſtrength*: Take heed, Brethren, that there be not in any of you an evil heart of unbelief, in departing from the living God, but exhort one another daily, whilſt it is called *to day*, leſt any of you be harden'd thro' the *deceitfulneſs* of ſin; for we are made partakers of Chriſt if we hold faſt the beginning of our confidence ſtedfaſt to the end: Let your Converſation be as it becomes the Goſpel of Chriſt, ſtand faſt in *one* Spirit, with *one* Mind ſtriving

Hoſea 11. 12.

Jude 3. ἐπαγωνίζεσθαι

together (being in an Agony) for the Faith of the Gospel by us *embrac'd* and *profess'd*, which is the *same* Faith which was *once* deliver'd to the Saints; for Brethren, I preach no *New* Commandment unto you, but the *Old* Commandment, which ye heard from the beginning; the *old* Commandment is the *Word* which ye have heard from the beginning: According to this Word of God *all* my preaching from the *beginning* hath been order'd; and thro' Grace shall be *all* our believing to the *end*: Therefore Brethren, be ye in nothing terrify'd by any *slanders* or *reproaches* of your adversaries, which are to them evident tokens of *Perdition*, but to you of *Salvation*, and that of God; for unto you it is given on the behalf of Christ, not *only* to believe, but to *suffer* for his Names sake, having the same conflict for him which ye have heard, and seen to be in his People in all Ages; if there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels and Mercies, fulfil ye my joy, that ye be *like* minded, having the *same* love, being of *one* accord, of *one* mind; let nothing be done thro' strife, or vain-glory, but in lowliness of mind let each esteem other better than themselves; look not every man on his own things, but every man also on the things of others, let this mind be in you which was also in Christ, and while you

you have his *Marks* faſtned on you,(ſuch *Brands* as he bore) be you looking unto him who is the *Author*, and the *Finiſher* of our Faith, who for the Joy that was ſet before him, indured the Croſs, deſpiſing the ſhame, and is ſet down on the right hand of God, therefore conſider him who endured *ſuch contradiction of ſinners againſt himſelf*, leſt at any time you be weary, and faint in *your* minds; be not in the leaſt diſcourag'd, *Brethren*, becauſe ye are *few* and *mean*; for this is to us a token for good, our Lord himſelf tells us, that the *poor receive the Goſpel*, whilſt the rich and the wiſe find it moſt difficult to enter into the Kingdom, or Church of God; hearken, my *beloved Brethren*, hath not God choſen the *poor* in this world, rich in faith, and heirs of the Kingdom, which he hath promis'd to them that love him? Do we not hereby ſee our calling like that of the Saints of old, how that *not* many *wiſe* men after the fleſh, not many *mighty*, not many *noble* are call'd, but God hath choſen the *fooliſh* things of the world, to confound the wiſe; and God hath choſen the *weak* things of the world to confound the things which are mighty; and the *baſe* things of the World, and the things which are *deſpis'd*, hath God choſen, and things which *are not*, to bring to nought the things which *are*, that no fleſh ſhould glory in his Preſence; but of him are ye in Chriſt Jeſus,

σήμαλα.

Matth. 11. 5. εὐαγγελίζονται are *Goſpelliz'd*, or *moulded* into the Goſpel.

who of God is made unto us *wiſdom*, and *righteouſneſs*, and *ſanctification*, and *redemption*; that according as 'tis written, he that glorieth let him glory in the Lord, and in him we will glory, who did not ſet his love upon us, nor chooſe us, becauſe we were *more*, or *better* than others, for we are the *feweſt* and *meaneſt* of all People; but becauſe the Lord loved us, and becauſe he would ſhew his Salvation to us, therefore hath he gathered us together, and form'd us for himſelf by *Covenant*, to ordain ſtrength and praiſe out of the Mouth of ſuch poor Babes and Sucklings; of our Selves indeed we can do nothing, but his Grace is ſufficient for *us*, even for the Worm *Jacob* (tho' his adverſaries be round about him) and for the *few men of Iſrael*, in *all* their trials: therefore fear not, little Flock, 'tis our Father's good pleaſure to give us the Kingdom. Bleſſed be God for eſtabliſhing the Kingdom of his *Grace in our hearts*, and the Kingdom of *his Church among us*; and until he ſet up his *glorious Kingdom which ſhall rule over all*, let us be *breathing* and *ſighing* with an *old* Diſciple:

Iſa. 41. 14.

Is it not Midnight, *Lord*, *and paſt?*
When ſhall we hear the Clock ſtrike One?
One Faith, *One* Way, *One* Sight, *One* Taſte,
One Lawgiver, *One* Lord, *One* Throne;

One

One Truth, *One* Goſpel, *One* Conſent,
One God, *One* Jeſus *only known*;
Oh that this Midnight-hour *were ſpent*,
That all *might coaleſce in* One.

Theſe things have I written unto you, my *Brethren*, dearly Beloved and longed-for, my Joy and my Crown, that ye may ſtand faſt in the Lord, for which cauſe I bow my Knees unto the Father of our Lord Jeſus Chriſt, that he would grant you according to the riches of his Glory, to be ſtrengthned by his Spirit in the inner man, that Chriſt may dwell in your hearts by Faith, that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the *breadth*, and *length*, and *depth*, and *height*, and to know the love of Chriſt which paſſeth knowledge; that ye might be filled with all the fulneſs of God; to whom I commend you, and to the Word of his Grace, beſeeching the God of all Grace, who hath called us unto his eternal Glory by Jeſus Chriſt (after ye have ſuffer'd a while) to make you perfect, ſtabliſh, ſtrengthen and ſettle you; and the God of Love make you to increaſe, and abound in Love one towards another: And our Lord Jeſus Chriſt himſelf, and God even our Father, who hath loved us, and given us everlaſting conſolation, and good hope thro' Grace; comfort your hearts, and ſtabliſh you in *all* things that are well-pleaſing in his ſight. *Finally*

Brethren

Brethren farewell, and pray for *me*, that the Word of the Lord may have free course, and be glorify'd, even as it is with you; and that we may be deliver'd from *wicked and unreasonable men, for all men have not faith:* The Lord who is faithful keep you from all evil, and direct your hearts into the Love of God, and into the patient waiting for of Christ: And the God of Peace that bro't again from the dead our Lord Jesus Christ, that great Shepherd of the Sheep, thro' the blood of the *Everlasting Covenant*, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, thro' Jesus Christ, to whom be Glory in the Church throughout all Ages World without end, *Amen.* I beseech you, Brethren, suffer this Word of Exhortation written unto you by

2 *Thess.* 3. 2. ἀτόπων. *Unsettled men, wanderers and unstable.*

Your hearty Servant *for Jesus sake, and most affectionate* Brother, *and* Companion *in tribulation, and in the Kingdom and Patience of our Lord Jesus Christ.*

Southwark 24*th of* 6*th Month,* 1700.

Joseph Jacob.